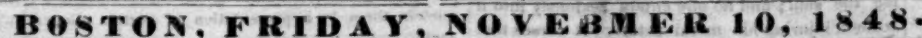


**UNION NOW AND FOREVER**

## SUSPECTED ABOLITIONISTS

¶ Now, what sort of a Union is this between the North and the South? And how much longer are such outrages tamely to be submitted to? If England or France should dare to deal thus with American seamen, would it not be considered tantamount to a declaration of war? Here is another case:—

*Get out of the Way!*—We are requested to state, says the N. York Herald, that in no case will colored persons be allowed to travel in the Baltimore boats, without permission from the Mayor of Norfolk!



From the Liberia Advocate.

CANADA COLONIZATION

How great is the contrast presented in the glorious scheme of 'African Colonization.' In Liberia, there is no prejudice to be encountered. If prejudice exist, it is in favor of the Negro. No Russian horrors, no climate entirely hostile to the colored man, and congenial with his habits; with every privilege, moral, social and political, that could be expected under present circumstances, while Hope draws the future in brilliant colors, for which she arrays rather upon rigid calculations, the following questions:—Do you believe in the possibility of doing these things? Yes, we think that they will, and thus make the discovery, (new to them, though long known and felt by others), that their efforts have long tended to injure those whom they sought to benefit. In this way we expect to see the triumph of Colonizationists, and ultimately the triumph of Truth, as previously he had been in the cause of conscientious Error.

E.

THE LIBERATOR.

I have just had a laughable scene with a Baptist priest. I asked him—Do you believe that God, Christianity, and human relations and obligations are unchangeable? 'O, yes,' said he. I then asked—'Would you think it opposed to the nature of God, the Christian religion, and to human relations, now to put children to death for the sin of their father?' 'Assuredly I should,' said he. 'I see you passing my door—I step out and invite you in, and say to you, 'Fear not.' You enter my house—I pledge to

"These deeds," I said to the priest, "are said to have been approved by God. Now, do you believe the deeds to which I have alluded were *ever* or *even* can be in accordance with the nature of God, with the Christian religion, or the relations and obligations of man to man? 'These are mysteries,' said he, 'and call for the exercise of faith.' 'Mysteries!—I. A mystery, when treachery, assassination, injustice, and the foulest of crimes that man can perpetrate on man, are attributed to a God, who is love and justice! Could you possibly reconcile these with the Christian religion and the nature of God?' 'These are unfair questions,' said the priest. 'I did not intend to be drawn into this debate, and I do not wish to take any further part in it, and shall now leave the house.'

So, to have the inapplicability of the Old Testament

which are lying and hanging a variety of articles for sale—and that on Sunday—to get means to spread the gospel of anti-slavery—of Christ—throughout this land of slave-whips, slave-auctions, and slave-chains and fetters. And this I believe is as true and acceptable worship in the sight of God, as it would be to rescue a sheep from the ditch, or a man from the fire. Think of Dr. King's pulpit covered with useful articles for sale, on Sunday, to raise

**'SEND BACK THE MONEY!'**  
The following *memoirs* is from a letter of a correspondent of the 'Scottish Guardian,' a Free Church paper.

Of the two branches of the Anti-Slavery Society, I am unable to give you any very definite information, for really one scarcely ever hears of them now, except during the anniversary week. As organizations, the truth is they lay in over. The same old story, blasphemy, and infidelity of Garrison and his followers, have made the very name of abolition odious to thousands, whose hearts nevertheless yearn over the slave, and who in a quiet way are laboring for his emancipation.

**AMERICAN POLITICS SEPARATED FROM MORAL LAW.**

The preponderant influence of slavery in the institutions of our country is a powerful cause of the result we are deploring. With a population inferior to that of the free States, and rapidly decreasing, it is yet demonstrable that slavery has hitherto borne rule in the nation. I saw, but a few days ago, a table of the Presidents and all the chief officers of State in our country, since the adoption of the Constitution, showing that in the highest grades of office, at least five-sixths of the incum-

and generally to great acceptance. His exhibitions of the evils of intemperance, and the importance of the Temperance movement, were stirring and powerful. He was not only able to be unfairly and ungenerously took occasion to be a judge, but he was able to make an assault altogether unequalled for and ill-suited, upon the Abolitionists and other reformers, who have renounced a corrupt and time-serving Church. Mr. Gough, in one of his lectures, says our correspondent, stated that: 'In New England, there was a class of thorough Temperance men, who were a curse to the cause.' This, said he, was the worst of the class. They were anti-slavery men, anti-slavery men, and moral reform men, but because the ministers of the gospel do not think those re-

**From the Pennsylvania Freeman**

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**NO UNION WITH SLAVEHOLDERS!**  
THE U. S. CONSTITUTION, 'A COVENANT WITH DEATH'  
AND AN AGREEMENT WITH HELL.'

**UP** "Yes it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to ensure the perpetuity of their dominion over their fellow-men: first, the right to import slaves for 20 years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the Declaration of Independence; and, thirdly, the exactation fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. It is reciprocal operation upon the government of the States to establish an anti-slavery community in the slave-representations of that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE NATIONAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT."—JOHN QUINCY ADAMS.

J. BROWN YERRINTON, PRINTER.

**WHOLE NO. 931.**

**PATRICK HENRY'S SPEECH FOR WAR.**

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren, till she transforms us into beasts. I

your feet. Sinner, trust not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled, that force must be called in to win back our love? Let us not deceive ourselves, sir; these are the implements of war and subjugation—the last arguments to which Kings resort. I ask gentlemen, sir, what

to the strong, lone; it is to the vigilant, the active, the brave. . . . The war is inevitable, and let it come! I repeat it, let it come. Gentlemen may prefer a peace, but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to us the clouds of thundering arms. Our brethren are in the field. Why stand we here idle? What is it that gentlemen wish? Is life so dear or peace so sweet as to make us purchase at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but, for my part, give me liberty, or give me death!

There is but one vital issue to be made with the South. It is not Union with Slaveholders'.







NON-RESISTANCE ANNIVERSARY.

We beg leave to suggest to our friends at Hopedale, the expediency of holding the annual meeting of the New England Non-Resistance Society in this city, at the time of the National Anti-Slavery Bazaar, Christmas week. Our country friends will thus have an opportunity to attend both, and by that time our estimable coadjutor, Henry C. Wright, will have returned from his Western mission, and his presence is almost indispensable on so interesting and important an occasion. Ought we not to have a two days' meeting instead of one? Let the members in the sublime doctrine inculcated by the Society resolve on to arrange their business in advance, as to be able to give their personal attendance. After the whirlwind and earthquake of the late political excitement, it will be refreshing for those who have ceased to promise allegiance to the will of man, whose kingdom is not of this world, whose object of love and veneration is the Prince of Peace, not Zachary Taylor, or Lewis Cass, or Martin Van Buren, to see and commune with each other. It will be a favorable period to reiterate those testimonies, which, though little heeded at present, are destined at last to prevail, to the overthrow of all vindictive governments, and the recognition of a hostile world. The Non-Resistance principle is yet as a grain of mustard seed just beginning to germinate, but its growth is sure, and its vitality unquenchable.

SLAVERY AT WAR WITH THE INTERESTS OF THE FREE LABORING CLASSES.

WASHINGTON, (Eng.) 10th mo. 14, 1848.  
RESPECTED FRIEND, WM. LLOYD GARRISON.  
I have long believed that, although the abolition cause is steadily progressing, the era of freedom to the slave appears to be still too distant, especially as relates to the United States; and having often reflected upon the difficulty, and endeavored to trace the means for overcoming it to some substantial source than has yet been tried, I have considered that, to bring the question to a settlement by the moral force of public opinion, a power to which all questions of political importance must ultimately yield, it must be shown to the Commercial and Working Classes of America, not only that slavery is unjust, and inconsistent with the Christian Dispensation, but also how their own private interest is really injured by slavery. Only prove to those powerful classes, that their private interest is so affected, and the days of slavery will soon be numbered. By examining into the object of slavery, we shall find that its true source is to cheapen the wages of labor, or to obtain the most work for the lowest cost, however dishonest the means for accomplishing it. By this system, the slave owner tramples upon the natural rights of the working classes, white or black—both of selling their labor for its fair value—and compels them, by force, to do that work which is really worth one dollar, or upwards, for only the cost of those commonest necessities of life, by which the slaves are supported, perhaps, of not more than a few cents in value, thereby depriving the whole laboring community of their claim to free competition for that work, and of the just wages to which they are entitled for it, and also depriving the commercial classes of the share of profit, which the circulation of those wages would afford to them. If the working people of the States could be brought, by lectures delivered to them by working men, or by other means, to understand this encroachment upon their fair earnings, how few amongst them, especially of the Irish portion, would by their votes sanction the longer continuance of slavery! And, therefore, the depressing effect of slavery upon the wages of the free laborer appears to me to be a valuable argument in favor of abolition, by showing the middle and working classes, that their own self-interest will be improved by it. I have, accordingly, prepared an article to that effect, which the Editor has kindly inserted as a part of the leading article of the Manchester Times of this day, under the head, 'Presidency of the United States'—the last paragraph, relating to the Van Buren party, being written by myself; and I send herewith four copies of that paper, one of which I shall be obliged to thee to forward each to Henry C. Wright and to Frederick Douglass.

And is a form for a placard or address, which I suggest may be fully distributed for the coming elections. I believe a similar paragraph will appear in the Liverpool Advertiser of the 16th inst. 100 copies of which, if it does appear, I also intend to forward to thee. I have sent to Joseph Sturge a counterpart of this letter, four copies of the Manchester Times, and also of the address, requesting him to send them to parties with whom he is acquainted in New York and Philadelphia.

I am, respectfully, thy sincere friend,  
EDWARD WEST.

ADDRESS

To the Agriculturalists, Merchants, Manufacturers, Surveyors, Mechanics and Workmen of the State of Massachusetts, &c. &c. &c.  
The real object of slavery is to depress the wages of the working classes—to withhold from the working community, white or black, the just rights of labor—to deprive the workman of the money to which his labor entitles him, and the possession of which would enable him to spend it in the necessities or comforts of life, and also contribute his share to the national and local taxation, and to the national circulation of wealth.

And what are the advantages of slavery? That the slave owner may retain in his own pocket the honest earnings of the working people, depriving the nation of its circulation. Interfering with the just rights of labor, by generally depressing the price of it, and by extorting from the workman, at the cost of a few cents only, the labor which really deserves a dollar or upwards, sacrificing the national interest, the national character, with foreign countries, the national consistency, and the national honesty, all for the private interest of the slave-owner alone.

What a libel upon the word 'Freedom,' and fraud upon the rights of the laborer, is Slavery!  
EDWARD WEST.  
Warrington, 10th Mo. 14, 1848.

WHO WOULD VOTE FOR JESUS CHRIST?

I wish to inquire of your readers if there is, in their opinion, any sect or party in the United States that would vote for Jesus Christ, as chief magistrate, were he now on earth, and were he to give assurance that, if chosen to the office, he would accept the office? The question is certainly a pertinent one—since it is claimed that one fourth of our whole population, or about 5,000,000 of persons, belong to the families which are usually denominated evangelists.

Let the question, however, be well understood. I do not ask whether or not an individual, scattered here and there, among our various sects and parties, might be disposed to vote as above; for, undoubtedly, such a thing might happen. Not in the case of the man who said, four years ago last spring, that he would sooner cut off his right hand than give his vote for Henry Clay, and yet, six months afterwards, went and did it. For there are among us a few—if the number should be quite 144,000—who are not quite fools, nor wholly given over to Satan. There are a few who would like a good President, let his principles be in regard to Tariff, Slavery, or War, be what they may; and who might vote for the Savior; but there, I say again, a single sect or party, however small, that would do so.

I want for a reply.  
W. A. A.  
West Newton, Mass., Oct. 24, 1848.

WAR ALWAYS SINFUL.

New Brighton, (Pa.) Oct. 24, 1848.

DEAR GARRISON:  
I thought I must write a hurried line to thee, about the meeting of Henry C. Wright, held here last evening. His positions, though bold and startling to many minds, were, nevertheless, based on the true philosophy. They were these: 'That war is now, always was, and always will be, opposed to the nature of God, to the Christian Religion, to the Brotherhood of Man, and to the best interests of mankind.' And in assuming this ground, it was necessary to refer to the Jewish wars and murders recorded in the Old Testament, and by disclaiming that they were ever approved or authorized by the Deity,—being contrary to the attributes of Justice, Goodness and Truth,—either the Deity is changeable and capricious, or the writers who attribute those terrible deeds of treachery and blood to him, were mistaken. In order to vindicate the Divine character from such horrible injustice and cruelty, we are forced to the latter conclusion. Those who assume the ground that war was right then, but wrong now, must admit the conclusion that God is changeable, and that what is just and righteous now, was just and righteous then; thus blinding and bewildering themselves with contradictions and absurdities, and confusing their minds with the most revolting conceptions of God and his attributes. Instead of viewing him as the Universal Parent of Mankind, whose attributes are Goodness, Love, Justice and Benevolence, they see him clothed in thunder,—riding on the whirlwind, sending forth his commands for his children to go forth to battle, to kill, slay, and destroy one another, and to leave them waiting in agony on the blood-washed plain. And they find ample grounds for so regarding him, if they take the Bible as infallibly truthful, when it attributes to him the deeds of blood and treachery therein recorded. Love such a being, they cannot. They must ever fear him, and fear casts out love, as truly as 'love casts out fear.'

Henry went on to show how incompatible are the principles of Justice, and the immutable and unchanging nature of the Divine Mind, with those deeds of blood and violence; urging the conclusion, that it was more philosophical, more exalting and honorable to the character of God, to attribute those statements to the fallibility of man, rather than to the justice and changeability of the Deity; and that they who contended that those acts, atrocious and cruel, were really effected by Him, were the persons who were really casting odium and dishonor upon the Divine character; and not those who vindicated his nature by saying that those writers were mistaken or misled. 'Let God be true, though every man a liar.' The principles of Justice and Truth never change. The relations of God to man, and man to God, are the same to day and forever. What is vile and wicked now, could never, in the nature of things, have been just and righteous. Were it not so, we could have no firm foothold in all the broad universe to stand on—no assurance of the indestructibility of Truth, or confidence in the immutability of God, and the onward and upward destiny of man.

Dwelling thus at considerable length upon the points at issue, and quoting numerous instances of violence, falsehood and treachery, which claim to have been done in the command of God, a very zealous Seceder, trembling with excitement and alarm, was brought to his feet with his charges of infidelity, profanity, and blasphemy; and demanded of the speaker how 'he dared to arraign the Most High God before an earthly tribunal; that the things written in the Sacred Writings were true and right, and were written by holy men of old, who feared God and kept his commandments, &c. &c. &c.; and that he had been shocked and amazed at the presumption and profanity he had heard, and had been on the point of leaving the hall more than ten times; but he felt it his duty to protest against such wickedness; and he heard any more such profanity, he would have to leave.' Henry C. Wright, with his usual calmness and serenity, inquired of him in what way he had been profane. He said it was not necessary to state; that the audience could judge for themselves; but Henry urged him to specify; and he commenced to tell, and stammered and hesitated—and, finally, said, 'I did not wish to repeat what the speaker had said, for then he would himself be profane.' This created no little laughter at his expense; and though he continued at intervals to rally, and urge his objections, it was evident that the sympathies of a majority of the audience were against him; and Henry continued a train of the most convincing arguments and illustrations, besides warding off sundry small shots which the Seceder and others continued to fire; but the impression made on the assembly will not soon be eradicated, but will excite to inquiry and investigation; without which, Truth can never be elicited.

It is said to see how people are 'bewitched with the sorcery of a false religion.' I was conversing this evening with A. W. T., a prominent Orthodox Friend, (whom Henry will remember,) who said he thought H. C. W. a very good man, and that he loved him like a brother; but at the same time he was exceedingly sorry that he took such a position in regard to the Bible, for Jesus himself had referred to that Book as being divinely inspired, and to David as a holy and righteous man, which Henry had denied. &c. &c. After half an hour's discussion, and when pressed for an answer to some conclusions, he refused to reply; but remarked that 'H. C. W. had been called an infidel, and he thought justly so, for he could not consider him exempt from the charge.' I asked him which were the worst infidels, those who were advocating Slavery and War from the Bible, or those who used it to promote Peace, Freedom, and Good-will. He said he thought the position, that Henry C. Wright, Milo A. Townsend and others assumed, was the most dangerous. And this is the remark of an active abolitionist and peace man! Alas! to what lengths men will go, to sustain a theology which has made the glad places of the earth barren and desolate, and the rivers to run with blood!

I learn that the Seceder, before referred to, has said that H. C. W. is a 'very ignorant man, and that he has chosen the subjects of peace and anti-slavery, (which were very pretty in themselves,) as a cloak to disseminate infidelity, and, therefore, such a man ought not to be permitted to run at large!' I am glad there are those who have the magnanimity and heroism to meet this question, however fiercely the church and clergy may foam and rage. If they will press the Bible and God into the service of War, Slavery, and the Gallows, and array them against the Peace and Anti-Slavery movements, let them abide the consequences, and be shown that the God they worship is not the Universal Father of mankind, but is a demon of blood and violence, capricious and changeable, and that the Bible writers were mistaken when they charged those unutterable wrongs and butcheries upon the Divine character.

For myself, I feel like shrinking from contact with the sectarian ferocity and priestly solemnity that many exhibit; but there are those, who will go forth to meet them, though perils be round their way, and dangers and death await them.

'Sing glory, glory, glory to the holy war—  
Sing glory, glory, glory to the war—  
But I am making this letter too long, though much more might be said. Henry has made his home with us, and we have had a most pleasant time. Grace Greenwood joined us in our social circle, and we rejoiced.

'As a merry band in a mountain land.  
Hoping to hear of thy early restoration to health, I bid thee farewell, and remain  
Thine in the cause of all Truth,  
MILO A. TOWNSEND.

A LETTER FROM A CLERGYMAN ON CAPE COD.

NORTH DENNIS, MASS., Oct. 19, 48.

MR. EDITOR:  
DEAR SIR,—In a recent number of the 'Liberator,' I read a letter signed 'Elkanah Nickerson,' in which he offers some strictures on the style of the addresses of the speakers at the Harwich Convention, which he seems to think was calculated to provoke the bad passions of 'poor human nature,' rather than to subvert the interests of human liberty. He seemed to think that, from the object of his letter, he should not obtain a hearing through your columns, and signs for a free and impartial press. I am glad his fears were not realized, for you showed yourself to be 'free and impartial.' I wish to follow somewhat on the same side as Mr. Nickerson, and hope to experience the same success. He appeared to put in a plea to be heard, on the ground of his being a subscriber to the paper. Now I have no such plea to offer, for I am only 'a constant reader.' If a plea of pecuniary assistance were needed, I should have to go back some years; before the division in the Anti-Slavery ranks took place, and before I left my own country. I should have to tell of my sympathies with the Abolitionists, when they suffered from the gentlemen's mob riots of Boston. I should have to tell of the aid of my wife in furthering the first 'Penny Fair' ever held for the cause, and of urging, through my church and congregation, and elsewhere, that immense list of signatures to the address to the Irish Females, to the Irish in America, on the subject of 'American Slavery.' But space would fail me, were I thus to plead. I don't imagine you profess any plea, but that your correspondents profess common honesty.

I have attended the Conventions in Boston and elsewhere, when I have had an opportunity, and could listen to the severest censures on the clergy; in my simplicity imagining that the speakers meant the pro-slavery ministers, and not me, or my brethren. But, ah! I was mistaken; they did mean me to include me, and many of my persecuted Wesleyan brothers. I could hear them denounce the religion of the country; and thinking they meant a pro-slavery religion, my heart would loudly protest. But, alas! I have painfully learned as well as the fact: 'All religion—the true as well as the false.' This is a most painful thing for me to realize, and hosts of my countrymen, who support your Society, are still as deceived as I was; unless the Society disavows, through its committee, sentiments put forth by its accredited and paid agents, which it cannot well do, and still continue them as agents. For I apprehend that organized Societies are responsible for their agents' expressed opinions—that they can no more shift off blame to individual responsibility, than individuals can shift off personal accountability to an organic mass.

Mr. Nickerson says, in concluding his letter, with reference to Mr. Pillsbury:—'It really appears to me that P. is a bitter and malignant spirit against all religion, the true as well as the false; and against the scriptures; and this is the only way I can account for his conduct.'

Mr. Pillsbury is the representative of the Society I allude to above. What I am about to offer confirms demonstrably this conclusion of Mr. Nickerson. Mr. P. and Miss Stone attended the Convention in this place. The Thursday afternoon was occupied solely in attacks on the 'religion of the country' and the clergy, generally. Miss Stone seemed quite at home in ridiculing revivals of religion, and especially Professors Finney, Mahan, Cole, and, indeed, all I knew connected with Oberlin College. I should have thought their sufferings for abolition's sake would have been their security. But she was 'bitter,' spending upwards of an hour on the subject, as though that was her special vocation. To one familiar with lecturing, it was evident that she had gone over the subject so often, it had become stereotyped on her tongue. But she injured them not in the minds of any who knew their histories, and that of Oberlin—and others merely wondered who they were. She stated that she 'knew only of one church in the country, where the colored man was received on an equality with the white man, and that was in a place where Mrs. Foster had been lecturing.' She forgot Oberlin just then.

As Mr. P. offered an opportunity for any one to reply, I arose, and briefly stated, that as the 'religion of the country' generally was that which was called in question, I, being an Englishman, did not hold myself responsible for it, and should leave it to be defended by American clergymen, if it could be defended. I merely wished to furnish Miss Stone with a little information—remarking that it seemed strange that I, a comparative stranger, should know more of more churches where equality existed between the white and the colored man, than she. She states she only knows of one. I wish to tell her at least two more, of which I have had charge. I described them—one in N. H., the other in Harvard Place, Washington street, Boston, where, in the latter, a colored brother is the Treasurer of the church, and where my last admission to membership was by baptism, by immersion, in South Boston, a white man and a colored female at the same time. That I referred to these especially, as I had had charge of them; that I would never preside over a church where such a spirit of equality did not exist; and related a recent experience in my present charge in this place, assuring me of the existence of the same Christian spirit. I stated that I knew of some hundreds of Wesleyan, Free-Will Baptist, and other churches, where the same equality existed; and I thought Miss Stone rather unfortunate, in not knowing of more than one.

The Rev. Mr. Maynard, Unitarian minister, immediately rose, and asked Mr. Pillsbury:—'If, when they met with such churches as these, presided over by such ministers, that were true to the cause of anti-slavery, moral reform, &c., would they advise the people to 'come out' from them, and forsake such ministers?' Mr. Pillsbury's reply was:—'I would say to the people, sweep away from the whole of them, as fast as ever you can.' Thus proving that Mr. Nickerson saw clearly when he perceived that P. P. had a bitter and malignant spirit against all religion, the true as well as the false.' Now, sir, I earnestly desire to know if the American Anti-Slavery Society will endorse these sentiments? Is it the object of the Society to send out lecturers to abuse ministers and religion, 'the true as well as the false'? I wish to know it, in the name of my countrymen, whom Mr. P. states contribute largely to your funds.

I am, yours indeed,  
EDWARD MORRIS.

For editorial comments, see preceding page.

W. W. BROWN.

MALDEN, Oct. 29, 1848.

MR. EDITOR:—Thinking that, perhaps, you and other friends might wish to know how anti-slavery is progressing in newly broken grounds, I send you a few lines with regard to the meeting, held on Friday evening last in this place. It was the third meeting of the old organized stamp, ever to my knowledge held in Malden. We met in the town hall, and had a goodly number present; and I have seldom seen an audience pay a deeper attention to any speaker, than they did to friend W. W. Brown, for over an hour and a half. I am happy in saying that he did himself much credit, and the cause much good. I hope we shall hear from him again as soon as we can consistently with his other engagements. The prospect is encouraging; the people seem inclined to hear—the first step towards conversion.

Yours, for the help of God's power,  
D. B. M.

FIFTEENTH NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned, earnestly desiring the abolition of Slavery, have been led, by the strength of their wish, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that slavery exists through the selfishness, the ignorance, the cowardice, the hypocrisy of the people. If the nation could be made more conscientious, disinterested, courageous, enlightened, and true to its own political and religious principles, the work would be done. Until enough of spirit can be awakened in the land to make the merchants, the farmers, the lawyers, the mechanics, the mechanic and the politician willing to renounce their hopes of worldly success, and see their respective careers of individual advancement closed up, apparently forever, by their allegiance to Freedom; until such a state of mind can be reached, that they will be able to see the cause as a whole;—to make the Christians and the citizens of the land willing to bear the suffering and odium consequent upon an adherence to right against law and custom;—until this can be accomplished, the selfishness of slaveholders are upheld in their sin by the powerful support of Christian fellowship, social sanction, and civil participation.

We determine, therefore, to strike at once at the root of slavery, and to appeal to the hearts and consciences of men, and withdrawing their allegiance from such shameful cruelty and wrong, by the continual presentation of the paramount claims of freedom and humanity. Union being strength, that freedom, and to the all its influence, to effect such an equitable adjustment of the relations between landlord and tenant, as shall stimulate an outlay of capital, ensure the employment of the able-bodied, and increase the agricultural products of the soil; they add this significant declaration,—that they deplore the proposed measure of a state provision for the Catholic Clergy of Ireland.

France.—The Committee appointed by the National Assembly to receive the communication of the Government relative to the state of affairs, have decided, with General Cavaignac, in favor of its removal. Mr. Aylies was to present a report to the effect to the Assembly, after which Mr. Marie, Minister of Justice, would submit to it a project of decree for the repression of offenses by the press.

Disturbances at Haere.—In Haere, serious disturbances had occurred, in consequence of a decree published by the Prefect Boudier, prohibiting the exportation of articles of food from the country.

The National Guard to the number of 800, was called out to disperse the rioters. The rioters, however, attacked the guard with stones and other missiles.

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Most of these unfortunate victims were buried on Saturday afternoon.

WOUNDED.—Benj. B. Brown Jr., son of Capt. Benj. B. Brown, both legs broken;  
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In the Lynn Train.  
WOUNDED.—John Gardner, seriously injured in the chest; Emory J. Perkins, ribs broken; a son of Mr. George Buxton, back injured,—all of Salem.

This is the first collision that has ever occurred on this road, during the ten years it has been in operation. We understand that an investigation of the cause of the sad affair will be immediately made. A coroner's inquest was held on some of the bodies, in Marblehead, on Saturday.

Wonderful Escape.—The Boston Transcript states that on starting the train from the Old Colony depot, a female having a child of two years of age in her arms, attempted to jump from the platform of the depot on to the cars, and as is usual with inexperienced persons in such cases, she missed her footing and with the child fell between the cars. With great presence of mind, a young man, as we understand by the name of Clarence A. Dorr, of Dorchester, immediately sprang to her assistance, and, seizing her by the hair, sustained her in that position until her shrieks and the shouts of the passengers reached the ear of the engineer, and he stopped the train at a fortunate moment. It would seem, as but a second previous, the woman's hair gave way, leaving masses of it in the young man's hands. The child fortunately rolled into the middle of the track, and the train passed over it safely; and mother and child were taken into the cars, and proceeded on their way.

ARRIVAL OF THE HIBERNIA—SEVEN DAYS LATER FROM EUROPE.

The British Mail steamer Hibernia, Capt. Shannon, arrived from Liverpool, 21st ult., by way of Halifax, at about three o'clock, on Friday morning. She brought 7 passengers from Liverpool to Halifax, 5 from Liverpool to Boston, and 5 from Halifax to Boston.

In Scotland, the potato crop is still reported good, whilst that of Ireland is immensely short; the oat crop is, however, good. The large supplies which are flowing in from the Baltic, and other ports, tend effectively to keep down prices.

There is little English news of importance. The Court had returned to Windsor; members of Parliament were scattered from London; and the fear of Cholera, as well as its existence, had much abated.

Ireland.—A general anxiety is manifested by all ranks and parties in Ireland to second the recommendation of the jury of Clonmel, to spare the life of Mr. Smith O'Brien.

The Lord Lieutenant, in reply to the deputation of the inhabitants of Dublin and its vicinity on behalf of Mr. O'Brien, declined to give any direct answer to the memorial, beyond the assurance that the jury would be given to the recommendation of the highly respectable jury which tried him.

Mr. P. O'Donoghue, after some hours' deliberation, has been found guilty, and a recommendation of mercy accepted, in consequence of his having withdrawn and disclaimed himself from his associates previous to the attack on Farrington.

The trial of Thomas Francis Meagher commenced on Monday morning, and the interest which has subsided at Clonmel, during the trials of M. Manus and O'Donoghue, had revived.

The Catholic Prelate at Dublin have come to certain resolutions, which are highly important in one point of view. As a collective body, while they implore the Government to employ for the immediate relief of the poor, all the funds at its disposal, and to use its influence to effect such an equitable adjustment of the relations between landlord and tenant, as shall stimulate an outlay of capital, ensure the employment of the able-bodied, and increase the agricultural products of the soil; they add this significant declaration,—that they deplore the proposed measure of a state provision for the Catholic Clergy of Ireland.

France.—The Committee appointed by the National Assembly to receive the communication of the Government relative to the state of affairs, have decided, with General Cavaignac, in favor of its removal. Mr. Aylies was to present a report to the effect to the Assembly, after which Mr. Marie, Minister of Justice, would submit to it a project of decree for the repression of offenses by the press.

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The Boston Fire Department was called out during the past month thirty-one times, from the following causes, viz: Fifteen times from fire in the city; ten times from false alarms; four times from alarms originating out of the city, and once from burning chimneys. Loss by fire during the month, estimated \$10,972. Insurance on the same \$7,957. Loss in the corresponding month last year, \$1,642. Insurance \$1,595.

Two new religious papers are about to be established in New York city; one to be a Congregational paper, under the editorship of Rev. Joshua Leavitt of Boston, and the other a Presbyterian, under the patronage of the New York and New Jersey Synod.

Quicker and Cheaper.—The fare on the railroad from Albany to Buffalo is reduced (from Nov. 1) from \$12 to \$9.75, and the time from 25 to 18 hours.—The fast mail-rail having given place to the slow H. rail throughout the line.

Fifty-two thousand and eighty-four tons of ice have been exported from the port of Boston during the past nine months.

Steamer Isaac Newton carried twelve hundred passengers from New York to Albany, on Monday night last.



### A MIS-TRANSLATION.

Genesee, was a mis-translation. 'Citron' would have been more proper. Dr. Parkhurst and others were of the same opinion.—[English paper.]

Well—it is quite as inspired a word as apple. But it is sincerely to be desired that no councils will be called to consider this question, or dis-fellowship any one who may set up his own opinion above the plain reading of the word. It should be rather a subject for the study of the church, and sufficient rule of faith and practice, that is, in we can only find out what it means. "Straw" shows which way the wind blows." Many have been the quarrels among theologians on as frivolous points as these; as, for instance, whether Christ is God or man, whether the Father is God or man, whether Dr. Adam Clarke has a long argument upon the nature of the serpent who tempted the mother of us all. He thinks it was a creature of the ape kind and not of the serpent kind. "Under such a creature," he says, "Satan lay hidden, and by this creature he seduced our first parents from the tree of life, from the tree of the knowledge of the eye of God." When all theologians begin to cease their infinite folly, on such points as these, if Eve was tempted by a citron instead of an apple

and by the way, the term apple is not in all the accounts, why, even then, we know no more about the quality of her taste, or her refinement, than before. For what kind of citrons had they in those days? Ah, if this is true, the world-wide, sixteenth century story of the apple, goes all to nothing. And in the great issue, humanity is suffering—crime abounding—slavery, is there commerce, running mad, in the world—the society out of order—women and children crushed and abused, and defenceless virtue imploring man and God for help, and who—Oh! who is there to come to the rescue?—[Christian Rationalist.

## WHAT IS DEMOCRACY?

It is the antagonist of monarchy—the advocate of liberty—the defender of the constitution—the friend and guide of the people, from whom a government and all power emanate. It lived in revolutionary times, and amid its stormy conflicts the standard under which we conquered. It triumphed through defeat, and it will triumph again, or when tried, democracy is ever the same. Based on the popular suffrage, its vitality flows from the public will, by which it is sustained, and through which the great interests of the country are protected and advanced. No change of circumstance—no untoward events—no misfortunes, disappointments, or reverses, can divide or destroy its foundation, or slake it from its chosen seat in the bosom of the faithful. The name 'democrat,' first

used as a term of reproach to the present dominant part of the country, has so far grown into popular use as to have securely fixed and firmly established the only line of demarcation between republicanism and monarchy. On this platform of principle, we are one and united. We stand banded together by ties which must never can be severed. One and all, then, to the battle. Remember, friends, that democracy is again assailed, is again infuriated, conglomerated and speckled opposition is again arrayed against it, combining, to pull down the household of the faithful around us. Democracy, for the forty-seven years in our history, is again the victim of the same abuses, the same state slanders, that in 1801 clattered around a Jefferson, and threatened us with proscription. Move on the column, we say, and we will follow. Let the sword of the assassin cut the last seal upon the doom of a party who only governing creed is our overthrow.—*Washington Union*.

Now, good reader, please to remember that the Washington Union is the official organ of the present national administration; that its editor, Ritchie, has grown hoary in the service of the Slave Power; that he is himself a slaveholder; that he openly advocates the extension and perpetuity of slavery; and that he constantly advertises, in his columns, men, women and children for sale or barter and rewards for the capture of fugitive slaves! A yet, with brazen effrontery, he claims to be the champion of "Democracy," which he defines to be "advocate of LIBERTY"! By his own standard, is proved to be a canning villain.

MORALS OF THE POLKA.

The following, which we copy from the N. Herald, should be attentively read by the admirers of this fashionable "polka":—

"The polka, as now danced in our most highly refined and fashionable circles, and recently at Newport and Saratoga, is one of the most indecent and scandalous exhibitions ever exhibited out of the common gardens of Paris, and is only to be paralleled in its dancing to be seen at the three o'clock in the morning in *Maiden Chateau Regu, or Charming*. We were much astonished to see the highly respectable descendants of the pious butchers, and honest bakers and tailors of the last century, joining in the dance to the *abandon*, dissoluteness and grossness, of which it would be tolerated by the police of any city in Europe, if it came under their observation."

**WHOLESALE EXTERMINATION.**

It was stated recently, by the Rev. Mr. Ching in a public meeting at Montreal, that he had learned of fifteen families, once among the wealthiest in Montreal, who have all been destroyed by intemperance. Their aggregate fortunes, a few years ago, amounted to eight hundred thousand dollars. Now they have disappeared entirely, not a branch, solely through the influence of intoxicating liquors. He had another list of fourteen families, of various occupations, whose aggregate fortune amounted to \$1,200,000, who have also disappeared from the same cause; and another list of 517 families, who resided in fourteen parishes, and were all once comparatively wealthy, but are now destroyed by liquor, except remnants scattered through the cities and villages here, in families that intoxicating liquors destroy the human race.

**MIND YOUR OWN BUSINESS**—Yes, mind your own business! What need it concern you John Snooks is courting Sall Thompson? They are undoubtedly rational beings, and considering their love affairs is a becoming manner for any of your interference. What if Deb Short says nothing? There is probably paid for, and if you say nothing. Therefore, mind your own business as deeply about it? What if the principal merchant in the village has become insolvent. You are not among his creditors; and for heaven's sake, why can't you let the man have a little enjoyment. Suppose Dorcas Swill *does* go to dance school; it costs you nothing, and as she has a fine constitution, a little exercise of this kind will benefit her general health. This intermeddling with the affairs of others, to the utter neglect of their own, is becoming a great deal too prevalent, with us. We are all too ready to interfere with the doings of us who escape misfortune, or are free from care, but to be made the butt and by-word of a gossiping, intermeddling simpaton, merely account of inevitable misfortune or a single act committed, is far from being agreeable. If our friends are in trouble, we are ready to help them. We hope that out of shame for themselves, and for the credit of their relatives, they will attend to it.

**FEMALE MEDICAL INSTRUCTION.**  
**A COURSE OF LECTURES TO FEMALES**  
 ON the theory and practice of Midwifery, by responsible Physicians of approved professions, commencing in Boston, **WEDNESDAY** next, at 7 o'clock, P. M., at the **Female Medical College**, No. 15, CORNHILL. The course will continue **THREE MONTHS**, and will terminate on **WEDNESDAY** next, at 7 o'clock, P. M., at the **Female Medical College**, No. 15, CORNHILL. Tuition fees, \$2 to \$3 a week. For further information, address or apply to  
**SAMUEL GREGORY,**  
 25 Cornhill.

ORIGINAL TEA STORE.  
THE CHINA TEA COMPANY  
No. 198 Washington street,  
HAVE now been established

The success which has attended their efforts during this time is without a parallel. They now offer for the inspection of Dealers, one of the largest and most varied stocks in the country, at their principal warehouse, 198 WASHINGTON STREET, and to the alcoholic country traders, before purchasing their supplies, to call at this

Great Tea Warehouse.  
Whilst at the same time, to accommodate families  
and hotel keepers, they offer FIVE POUND LOTS,  
as follows.—  
5 lbs. Ningyong Oolong, an extra Black Tea,

5 lbs. Strong Young Hyson,	\$1 50
5 lbs. Young Hyson, delicious flavor,	2 00
5 lbs. super. Old Hyson,	2 25
5 lbs. Souchong, (sold elsewhere 50 cts. per lb.)	3 00

10 lbs. good ground Coffee, 1 00

An experienced and native Chinaman superintends the Tea department. Money can be sent by mail, by friends coming to the city, or by Express men, and the package will be sent by return. No travelling agent is employed by the Company.

Agents are appointed in every town, upon application, post paid, to the proprietors, to whom is given

**THE GREATEST ADVANTAGE IN PRICE,  
AND EVERY SECURITY AS TO QUALITY.**

In consequence of the great reduction in the price

for the old prices; and it is acknowledged by many persons, that they cannot get so good Tea of any kind,  
**PAY WHAT PRICE THEY MAY**

as the Young Hyson at 50 cents, and the Ningyong  
Oolong, at 40 cents, which are sold at  
198 Washington street,  
BY THE PROPRIETORS,  
REDDING & CO.

ISAAC H. SNOWDEN,  
*Book, Newspaper, and Fancy Job Printer,*  
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☞ All orders promptly attended to and neatly  
executed.

**DR. JONAS W. CHAPMAN,**  
OF unrivalled reputation as a THOMSONIAN  
PHYSICIAN in this city, may be consulted  
daily at his office, Temple street, second door from  
Cambridge street.

Dr. Samuel Thomson, the discoverer and founder of the system of medical practice which bears his name, has had signal opportunities of perfecting himself in this important and popular vocation, and is now attending physician in many families in which Dr. Thomson introduced his principles and prac-

During his long experience as a Physician, Dr. C. has been called to attend many cases which had baffled the skill of the most eminent physicians of the *Old School*, and numerous patients can be consulted on application at the office.

MIDWIFERY is peculiarly successful under this

treatment, and the mother that has been treated under the old and the new systems, is always ready to give her testimony in favor of the new, and against the old mineral practice.

**THE NEW MEDICAL ESTABLISHMENT**  
at the corner of Cambridge and Temple streets, is

constantly applied with all the vegetable remedies which are contained in *Thomson's Materia Medica*.  
The ANTI-SCORBUTIC SYRUP, for scrofulous affections;  
The RENOVATING PILLS, for nervousness, dizziness and costiveness; and  
The VEGETABLE RESTORATIVE, for indi-

Are medicines that need but a single trial to establish their value.  
Office, recollect, is at the  
*Corner of Cambridge and Temple streets.*  
Jan. 24

**MEDICATED INHALATION,**  
*IN PULMONARY COMPLAINTS, BRONCHITIS*  
*ASTHMA, CHRONIC AFFECTIONS*  
*AND DIGESTIVE ORGANS.*

**DR. FROST**

CAN BE CONSULTED BY PATIENTS AT HIS OFFICE,  
**No. 57 Cambridge Street,**  
**BOSTON,**

WHERE he treats the above Complaints by a new and decided improved method, by which the Patient is principally released of the nauseating effects of continued taking of purges, but receives his medicine by INHALATION to the parts affected, so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus

giving a *practical remedy* to the disease, and its *peculiar* nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living, occupation, &c. Address POST PAID—advice gratis.

NOTE.—The most prevalent of all diseases incident

to our climate,—CONSUMPTION,—may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of ONE HUNDRED AND FIFTY THOUSAND die annually of Pulmonary Complaints. **TAKE HEED, DELAYS ARE DANGEROUS.** nov 19

**HOME FOR REFORMERS.**  
THE subscriber has removed to that neat, convenient, and central boarding-house, No. 21-2 CENTRAL COURT, where he will be most happy to welcome some of the Friends of Reform, at reasonable charges. He wishes his house to be the central

CENTRAL COURT opens at 238 Washington street.  
JOHN M. SPEAR.

**LIFE OF DR. CHANNING.**  
MEMOIR OF WILLIAM ELLERY CHANNING,  
*With extracts from his Correspondence and Manuscripts.*  
EDITED by his nephew, William Henry Channing.

**E**ning—comprised in three volumes of from  
hundred and fifty to five hundred pages each, uni-  
form with the best edition of the works. Two very  
superior Portraits of Dr. Channing appear in the vol-  
umes; one from a painting by Allston, the other by  
Gambardella.

*Part First.*—Parentage and Birth—Boyhood—College Life—Richmond—Studies and Settlement.  
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Notes.  
Published by CROSBY & NICHOLS,  
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July 14

**ALL** kinds of Book, Job and Newspaper Work executed with neatness and despatch, at Langsam Printing House, No. 111-2 Water st., Boston. Particular attention paid to Card Printing.



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